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ABSTRACT

This document, prepared by the Chief Inspector of Schools in France, is based on work done by UNESCO in enhancing the humanistic, cultural and international dimensions of both formal and non-formal education. The paper consists of a synopsis of the work relating to the various aspects of humanistic education, and a select bibliography. Although this overview has been written from a European standpoint, it highlights universal values based on the standard setting instruments of UNESCO and the United Nations. In addition, it develops an integral concept of humanistic, ethical, and cultural education in an international dimension, and can therefore serve as a reference document for similar planning activities in other regions. The paper discusses human rights education, bioethics, environmental education, intercultural dialogue and a knowledge of other cultures, and education for development. These topics form a conceptual network that can give an overall purpose to any educational system wishing to translate the principles of UNESCO into educational action and decision making. This overall purpose is a humanistic one, in which ethics and universal human rights indicate the values that education must transmit and promote. European culture is permeated by the ethical principles of respect for freedom and for the dignity of the individual, and the equality of all human beings. Establishing a worldwide humanistic education means taking these same principles as a basis. To get this combination of ideas to flourish in schools throughout Europe, if not throughout the world, teachers will have to be fully informed and trained on an international scale. (DK)

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EDUCATION, CULTURE, HUMAN RIGHTS AND INTERNATIONAL UNDERSTANDING

The promotion of humanistic, ethical and cultural values in education

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FOREWORD

Enhancing the humanistic, cultural and international dimensions of both formal and non-formal education represents a major contribution to the World Decade for Cultural Development. Furthermore, in accordance with UNESCO's Medium-Term Plan, it is an integral part of the Organization's contribution to peace, human rights, and the elimination of all forms of discrimination.

UNESCO has already done a great deal of work relating to the various aspects of the humanistic, cultural, ethical and international dimensions of education, and the need for an overview was making itself felt.

With a view to initiating action in this field in Europe, Madame Francine Best, Chief Inspector of Schools in France, has prepared this synopsis, together with a select bibliography, based on the work done by UNESCO, IGOs and NGOs.

Although this overview has been written from a European standpoint, it highlights universal values based on the standard-setting instruments of UNESCO and the United Nations, In addition, it develops an integral concept of humanistic, ethical and cultural education in an international dimension and can therefore serve as a reference document for similar planning activities in other regions.

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EDUCATION, CULTURE, HUMAN RIGHTS AND INTERNATIONAL UNDERSTANDING

The promotion of humanistic, ethical and cultural values in education

As stated in the Preamble and Article I of the Constitution of UNESCO, the fundamental purpose of the Organization is to advance the objectives of international peace and to contribute to peace and security by promoting collaboration among the nations through education, science and culture; and to advance the mutual knowledge and understanding of peoples through all means of mass communication.

In other words, the ethical mission of UNESCO has been clearly defined from the outset. Education, from this point of view, is not neutral. It has a goal and is conceived, considered and sustained in its humanistic dimension as the essential driving force of an ethic of international peace and understanding. It must 'construct the defences of peace in the minds of men'.

It is worth reasserting this from time to time in order to avoid separating and distancing from one another the concepts of education, culture, human rights, peace, and international understanding.

It has become necessary to see how, from an ethical and humanistic angle, education, culture, human rights, peace and international understanding mutually combine, intersect and interact.

Why is this necessary at the present time?

The Member States of UNESCO, under the impetus of contemporary scientific and technical progress, have tended to design their education systems on the basis of utilitarian and economic considerations. Since this tendency is justified by the demand for knowledge and skills arising from the expansion of national economies and international economic relationships, insufficient emphasis is laid on the need for all individuals to be made aware, in the course of their formal schooling or when opportunities for non-formal education arise, of their personal worth, their dignity, and their rights and obligations.

The European Ministers who attended the MINEDEUROPE Conference in 1988 fully realized the problems arising from the separation between education and ethics and the relative indifference of education systems to the humanistic mission of UNESCO. The Conference recommended that the major objective of 'instruction, education, and intellectual, moral and vocational training' should be to create 'a more lively perception of the values, thinking and behaviour that follow from recognition of the humanistic, cultural and international dimensions of education'.

In accordance with the 1974 Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, an appeal was also made to 'strengthen the humanistic character of education in its international dimension through close study of the problems of the modern world, of the crucial challenges they pose for humankind - the safeguarding of human rights, the defence of peace, the protection of the environment, the promotion of development - and of the contribution international co-operation can made to the addressing of these problems'.

Such an awareness and the adoption of such a position are not enough, however. UNESCO must continue to help European education authorities and teachers to make these objectives operational and to clarify the combination of ideas of which the notions of peace, human rights, ethical and cultural values, and the ideal of international understanding are a part.

In addition, this attempt to make operational the objectives laid down at the Fourth Conference of Ministers of Education of Member States of the Europe Region meets a social need of the youth of that region. A society's future does not depend on economic factors alone and young people want to live in accordance with ethical principles on which they can base their actions and which can establish understanding among human beings and personal dignity as social and cultural values. When there are neither ethical principles nor social values to which to refer, than the dangers of drug abuse, membership of fringe sects, and other forms of irrational and deviant behaviour, gain the upper hand and jeopardize the future.

Values deriving from traditions, such as obedience and acceptance of the authority of the head of the family, are being eroded and are often not being replaced by universal and rational values or by the principles set forth in the Universal Declaration of Human Rights. The ideal extolled by the United Nations, and by UNESCO where education is concerned, is too implicit in education systems for young people to be clearly aware of it and adopt it as an ethical guideline for their lives. It is high time, at least in Europe to begin with, that education systems positively asserted that it is their task to give children food for thought on ethical matters and to acquaint them with the values and principles contained in the Universal Declaration of Human Rights and in international conventions (in particular the International Convention on the Rights of the Child). This humanistic slant in education, far from clashing with the intellectual and cognitive content of education systems, gives an ethical significance to science and knowledge; a significance which is lacking nowadays in a world where the supremacy of technology and economics overshadows the question of the meaning of human activity. An end should be put to the fallacious contrast between instruction and education, between knowledge and attitudes, and between knowledge and ethics. This proposal could be put into effect quite soon in Europe, where the desire for a 'common cultural home' exists, where the will to achieve international understanding is becoming ever firmer. As the Final Report of MINEDEUROPE IV clearly indicates, here lies an opportunity which UNESCO must grasp. The choice is by no means restrictive. Whenever the possbility arises, in any region of the world, where education and education systems are concerned, the opportunity must be seized to assert <u>explicitly</u> the ethical principles embodied in the universal instruments relating to human rights and fundamental freedoms.

To begin to make this transition from the implicit to the explicit in European countries means choosing, geographically and culturally, on the basis of Europe's humanistic tradition, a pivot for a worldwide East-West and North-South <u>ethical</u> dialogue.

I. EDUCATION AND ETHICS: AN APPROACH TO HUMAN RIGHTS EDUCATION

The values which govern - often unconsciously - the attitudes and behaviour of human beings are transmitted through education. This transmission is, however, neither simple nor linear. Social and cultural changes influence its process, as does the personal experience of every individual.

Most of the time, in the case of education in the home, this transmission is unconscious. The advice and instructions given by parents, grandparents and neighbours, apart from the fact that they may be contradictory, do not make people aware of their personal freedom and the ethical choices open to them. Furthermore, this implicit transmission concerns traditional values attaching to a particular social or religious background. In our contemporary world in the throes of economic and political upheaval, where the media have worldwide coverage and put out information with no regard for its moral aspects, these traditional values are not always transmitted, and when they are, they are subject to the destabilizing impact of this superabundance of information.

In short, in order to make the transition from this uncertain form of transmission to a personal awareness and a choice of universally valid values, these values have to be expounded through formal education. This can and should be done in school. A critical approach to moral values and ethical considerations is therefore among the objectives of formal in-school education so that all children and young people can freely forge an ethical awareness enabling them to distinguish right from wrong and to acquire attitudes and behaviour based on respect for others and the understanding of a common weal of mankind: human rights and peace. In other words, formal education neither can nor should fail to give due regard to ethics, conceived as a personal, philosophical inquiry aiming to explain values and seek them in an informal way. Everyone has an ethical standpoint, which the philosopher Paul Ricoeur defines as that of the 'good life' with and for others in just institutions.[1]

Such a definition calls for discussion and investigation. Thus, for the values and ideas of justice, respect for others and peace to become the focus of education and permeate educational institutions, ethical inquiry must form an integral part of formal education.

Consequently, at the operational level, during the period of compulsory schooling there should be systematically organized lessons in either civic or moral education which, far from being dogmatic, should incorporate discussions and include the reading of texts on freedom, fundamental freedoms, non-discrimination between the sexes, ethnic groups, peace, and the de jure equality of all human beings. From the age of ten to 12, children are capable of forming an idea of these principles defining the community of human beings. These subjects must be taught directly and as such, as well as arising in the course of the teaching of history, literature and modern languages.

This ethical investigation is, quite obviously, part of human rights education as advocated in the 1974 Recommendation and the conclusions of the 1987 Malta Congress which recommended that UNESCO 'invite all Member States to issue a statement calling for the intensification of efforts to develop human rights teaching and education in primary and secondary schools, colleges and universities, and in non-formal education and adult education systems in the various countries'.

The corpus of human rights and, in particular, the Articles of the 1948 Universal Declaration of Human Rights then become real subjects to be learned, and a compulsory part of the school curriculum.

Their teaching is not purely informative, however. They are closely related to a personal inquiry on the part of every pupil, and to educational practices linked with the ethical principles of dignity, justice, and respect for others.

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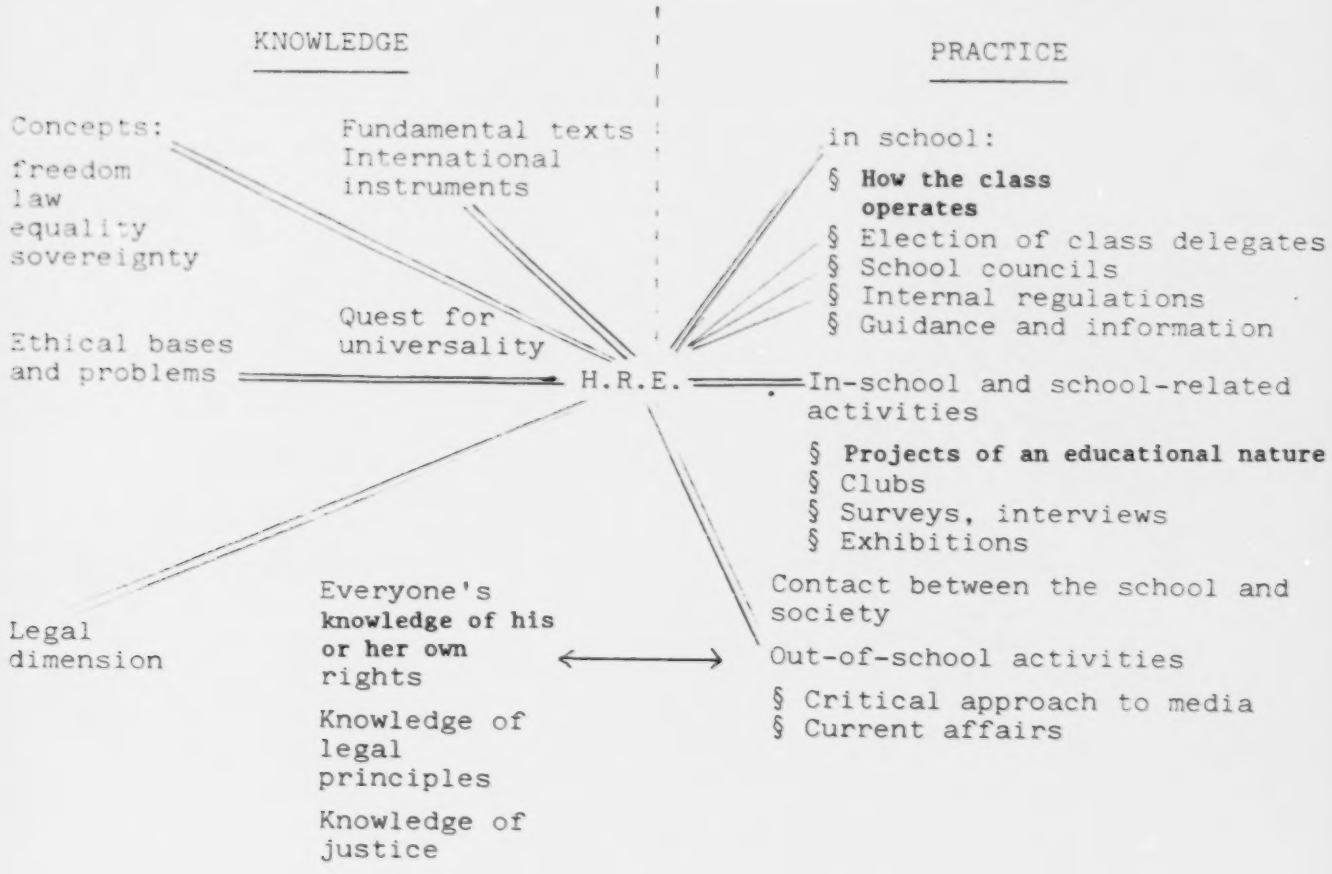
1. Paul Ricoeur. Soi-même comme un autre, p. 202. Ed. Du Seuil, Paris, 1990.

Apart from their international legal validity, human rights may be considered as the bases of a universal ethic to be known and conformed to by everyone (including children and young people) who receives a formal education.

Experiments conducted in several European countries point to the possibility of a human rights education combining theoretical knowledge and practice. The following chart illustrates this.

HUMAN RIGHTS EDUCATION:
A SET OF ESSENTIAL TEACHING AND LEARNING CONCEPTS



F. AUDIGIER,
Research worker, I.V.R.P.

For education to result in the inculcation of the ethic on which human rights are based - an ethic which is none other than that embodied in the Universal Declaration of 1948 - the teaching of history, geography, literature and philosophy, and of biology and technology, must incorporate concepts and ideas relating to those rights.

From this point of view, the teaching of human rights is at one and the same time pluridisciplinary and specific to lessons with an ethical content, such as civic or moral education, to which reference has already been made.

Ethics and human rights education is assuming a special significance in formal schooling now when the International Convention on the Rights of the Child is being ratified by very many States. In reality, if the ethical content of education is to make the transition from the implicit to the explicit, it is without doubt the very first path to be explored so that, from the pre-primary stage onwards, children can be made aware of the existence of their rights and assert them, and so that they can realize that they are human beings, fully recognized as such in law, and the equals of everyone in the eyes of the law.

It is quite possible to learn all the articles of this Convention in the course of compulsory primary schooling. Though at the beginning children may find the style strange, they soon come to understand it and can put into practice, through their own illustrations and explanations, the freedom of expression which Article 13 confers on them (Revue JPA No. 317, p. 15):

> 'The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice'.

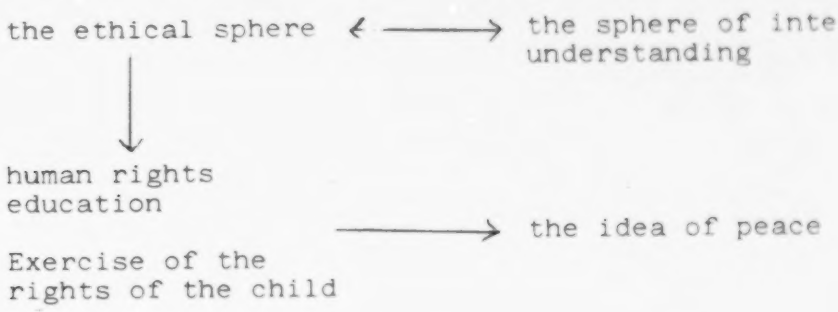
The importance of the teaching of ethics and human rights in formal education should not overshadow the encouragement, in educational leisure and holiday centres, of attitudes on the part of children and adolescents leading them to respect others and be aware of their own rights and dignity. Those in charge of such centres can organize community life with explicit reference to the International Convention on the Right of the Child and enable the children to reach decisions democratically. There is a place for human rights education in informal education too, but it must be conceived in terms of an ethic involving tolerance and understanding of others. The idea of community education, which is operative in these leisure and holiday centres for young people and also in certain forms of lifelong adult education, ties in with the ethic of human rights and the rights of the child in that it establishes democratic decision-making procedures and rules of conduct involving respect for others and for their freedom of expression.

Non-governmental organizations which align themselves with the ideals of community education, such as FICEMEA and the International League for Child and Adult Education, make increasingly explicit reference to the ethic embodied in the principles of human rights and the ideals of peace and international understanding.

In short, where both formal and non-formal education are concerned, what has to be done in Europe is to make the transition from a diluted form of human rights education to a systematic application of the 1974 Recommendation, or to switch from the implicit to the explicit by providing an education inculcating a knowledge of the content of the Universal Declaration of Human Rights and proposing a way of life in conformity with fundamental freedoms.

It is a question of awareness, inquiry, the exercise of free judgement - in short, ethics.

Here we have the educational bedrock essential to the development of international understanding and the spirit of peace, as represented in the diagram below:


the ethical sphere
the sphere of international understanding
human rights education
the idea of peace
Exercise of the rights of the child

II. ETHICS AND NATURE IN EDUCATION

A knowledge of human rights and experience of them from childhood onwards, in other words entering the sphere of ethics at school and remaining in it at all stages of education, is fundamental, and calls for the resources of UNESCO to enable teachers to inculcate the necessary awareness.

This prospect, however, fundamental though it is, leads on to other aspects of educational work which should not be separated from it. The future of mankind depends to a very large extent on the balance between man and nature which every individual and every society manages to achieve or restore as the case may be.

This involves new knowledge and techniques relating both to the human body and to geophysics and the environment.

There is more and more talk of 'bioethics' so real is the 'biological explosion' and so legitimate are the fears that it can arouse of genetic manipulations affecting the inheritance of mankind and its future.

Biology alone cannot establish rules or give opinions or judgements about what should or should not be done in biological and medical research. Here again one must have recourse to ethics.

To meet the challenge of these scientific and technical discoveries touching upon the genesis and birth of human beings and the transplant of organs, ethical and bioethical committees are being formed. They necessarily have to know what is being done or decided internationally.

What must be done about all this where education is concerned?

Children and young people are entitled to be informed of scientific discoveries in biology and medicine, and also of the opinions expressed by bioethical committees.

In other words, at the level of compulsory secondary education (the intermediate level), biology must be taught systematically but in conjunction with an ethical consideration of the problems involved. 'School', writes Michèle Sellier, 'has the job of training future adults who are capable of talking to their doctors, who are aware of the dignity of the body and respect for the person, and who are able to shoulder their responsibility as citizens. Some form of ethical training is therefore necessary and justifiable if, unlike indoctrination, it creates an awareness of fundamental values and leads

to a discussion of choices, which are the conditions of the free exercise of the responsibility of every individual'.

To this aspect of bioethical education should be added the international dimension which such a problem necessarily assumes.

It is possible to establish a European correspondence between schools on this subject, under the aegis of UNESCO, if the countries concerned so agree. This could be done at the intermediate level and promoted by the UNESCO Associated Schools. It is nevertheless desirable for such international correspondence to be extended rapidly to cover all schools at the intermediate level, or classes aged between 13 and 15, an ideal age-group for the teaching of biology and for an initial inquiry about ethics.

This attempt to strike a balance between the individual and the freedom of action which the scientific mastery of his body confers on him is not, however, the only point at issue.

Man's balance with the physical environment, in other words scientific ecology, is another factor influencing the future of humanity, and one about which education systems cannot remain unconcerned.

Geography syllabuses should be broadened and upgraded along these lines. One could speak of geo-ethics just as one speaks of bioethics. A knowledge of our planet and of the problems posed by scientific and technical development must be an integral part of school curricula.

This environmental education can be based on studies of the environment in which direct observation and documentary research combine and intersect to give children an awareness of the significance of the balance between people and the earth, to give everyone a sense of responsibility for maintaining and developing this balance. In short, environmental studies provide a cognitive and conceptual instrument for the rational mastery of the environment.

It is not only a subject to be taught (geography) but a teaching method, known to many European teachers, that is able to provide a means of investigation and of learning that everyone needs in order to be responsible for their own environment instead of just suffering it or plundering it.

III. EDUCATION AND CULTURE(S)

In discussing ethics, human rights and fundamental freedoms we are in the domain of universally valid concepts. It is because the legislative and educational authorities postulate in principle the equality of all human beings that these principles and rights can be recognized as universally valid.

This is not the case where cultural phenomena are concerned. If the culture of a nation or of a region of the world is understood to mean all the features specific to that territory which have been shaped by its history and which cover a linguistic area, artistic particularities, customs, and dominant religions, we find a diversity of cultures. This diversity, indeed, is what makes the richness of mankind and comes into dialectical tension with the wish for universality and for ethically and legally sanctioned equality.

Education systems have to take account of this cultural diversity. Several standpoints of principle are, nevertheless, possible. Either a system encloses itself in the culture specific to its geographical area, bearing the imprint of its history, and feigns ignorance of other cultures and their diversity, or it adopts curricula and teaching activities which can tell

pupils about cultures other than their own; in other words, it adopts an intercultural approach to education.

To all intents and purposes, an education system that adopts the first of these standpoints turns its back on the hope of international understanding expressed in the Constitution of UNESCO. A school that is closed in upon itself takes as its platform a single culture and puts over information and knowledge relating to that culture alone. Foreign languages are taught as a utilitarian means of communication and form an exception to the narrow concern with knowledge that makes no reference to other areas, confusing universality with uniqueness.

By contrast, the school that recognizes other cultures and is responsive to contemporary cultural and artistic life provides fertile ground for intercultural dialogue and consequently opens the way to international understanding and a positive view of peace.

In this context, the teaching of foreign languages assumes its full significance as a possible form of international communication, provided that it is accompanied by a concern to enter into contact with other cultures. In other words, learning foreign languages is not enough to settle the cultural question. There has to be aroused in pupils a genuine curiosity, both intellectual and sensitive, concerning the forms of cultural expression and their understanding.

In this field of international school correspondence, inter-school travel exchanges, especially in Europe, where distance is no longer an obstacle to communication, may be considered as an appropriate means of fostering real international understanding.

The experience of the Associated Schools clearly shows how productive these possibilities are. The Associated Schools network should be extended to include all schools which wish to join it, on the basis of a project for intercultural dialogue. This does not mean burdening UNESCO with further responsibilities and expenditure but simply making known and facilitating international school exchanges for schools which wish to join in. A small unit to put schools in touch with each other would be sufficient for this purpose.

The written word and an exchange of cassette recordings are, however, not the only forms of an intercultural approach to education. Acquaintance with works of art of different cultural origins and with traditional, classical and contemporary music from all parts of the world offers immense possibilities of paving the way to international understanding.

Yet such activities, whether in an outgoing or incoming direction, are still underdeveloped in most education systems, despite the fact that sociological and educational research has demonstrated their real and growing value for young people.

It is along these lines that relationships should be established between schools and cultural institutions such as museums and schools of music. School alone cannot provide the variety of forms of cultural and artistic expression that will make it possible to begin to understand others. On the other hand, in conjunction with various cultural institutions the school can familiarize children and young people with a wide variety of art forms and awaken their interest in other cultures.

Nevertheless, in order to appreciate this diversity and understand and accept the habits and customs of foreign children, every child, every individual, must be able to find himself within his own cultural identity.

Here again the teaching of history and art must enable all pupils to be familiar with their own cultural origins and discover how they fit into the picture. The dialectic between specific cultural identity and an intercultural context has to be sustained, especially in classes whose pupils are from different countries and of different cultural origins.

Despite the educational difficulty inherent in the cultural variety of such classes, the presence of children and young people of different origins - immigrants, or the sons and daughters of immigrants - can and should be considered as an intellectual and social gain for the pupils as a whole. Universal respect for others is in tension with cultural differences, and this can be a positive factor in the ethical and cultural education of every pupil.

In this sense, it is fair to say that Europe, where there is an almost constant flow of immigration and migration, should provide an opportunity in its education systems, schools and classrooms for a living and practical intercultural dialogue among children and an intercultural approach to education. This intercultural approach is nevertheless a new idea which has a chance of taking root and flourishing only if UNESCO strongly encourages it among European countries.

The intercultural dialogue in Europe must be established at two levels. At the intra-European and pan-European level, the meeting of European national cultures, far from leading to conflict, is a source of contrasting situations explicable in historical terms and also a starting-point for a quest for cultural traits common to Europe as a whole. These common cultural traits, associated with the Graeco-Latin and Judeo-Christian origins of European civilization, have to be discovered by children and young people both during the teaching of history in secondary schools and through a knowledge of European literature and philosophy, which unquestionably constitute a common European cultural background. Here again we see the potential value of inter-school correspondence and exchanges between holiday centres in Europe.

At the extra-European level, the intercultural dialogue should not be devalued by the construction of a 'common European cultural home'. The North-South and East-West dialogues (to apply the language of geopolitics to education) must converge and meet in the European region.

The educational resources for this are the same as those already cited (history - world history in this case - and art drawn from all cultural heritages, together with international correspondence between schools, exchanges of groups of pupils, the study of literary works) with the addition of geography and education for development. This form of education makes use of ideas relating to world economics while at the same time showing pupils (and this is where it qualifies as education) the importance of the economic, social and cultural rights set forth in the 1948 Universal Declaration of Human Rights, Educational experiments in education for development in secondary schools for pupils aged 12 to 17 have been undertaken under the aegis of UNESCO and UNICEF. Geography, economics, history and contemporary world problems are required subjects for the introduction of a pluridisciplinary and integrated education that will inculcate the concept of development in pupils and make them ready to defend economic and social rights.

These educational activities cannot, however, remain in a narrow national context. International meetings and exchanges of teachers who have attempted and continue to attempt to educate pupils for development must be backed up in the context of Unesco. This form of education is one of the most effective ways of helping to achieve international understanding and inculcating the idea of peace based on mutual aid and co-operation.

It also provides an opportunity for North-South intercultural dialogue, since the cultural characteristics of a society are not unrelated to how it develops.

To understand the present world situation and help others to understand it, a knowledge of history is needed including a grounding in the history of religions and the history of art.

This is why the teaching of the social and human sciences as a whole (history, geography and economics) has to be related to an intercultural approach to education and to international understanding, which is its objective.

IV. A HUMANISTIC AIM

The foregoing topics (human rights education, bioethics, environmental education, intercultural dialogue and a knowledge of other cultures, education for development) form a conceptual network which can give an overall purpose to any education system wishing to translate the principles of UNESCO into educational action and decision-making.

This overall purpose is a humanistic one, in which ethics and universal human rights indicate the values which education must transmit and promote. This aim is indeed that of Europe, which considers the freedom of every human being and the de jure equality of all individuals to be the bedrock of ethics and morals and of the freedom of creation and expression lying at the core of all cultural, artistic and scientific activity.

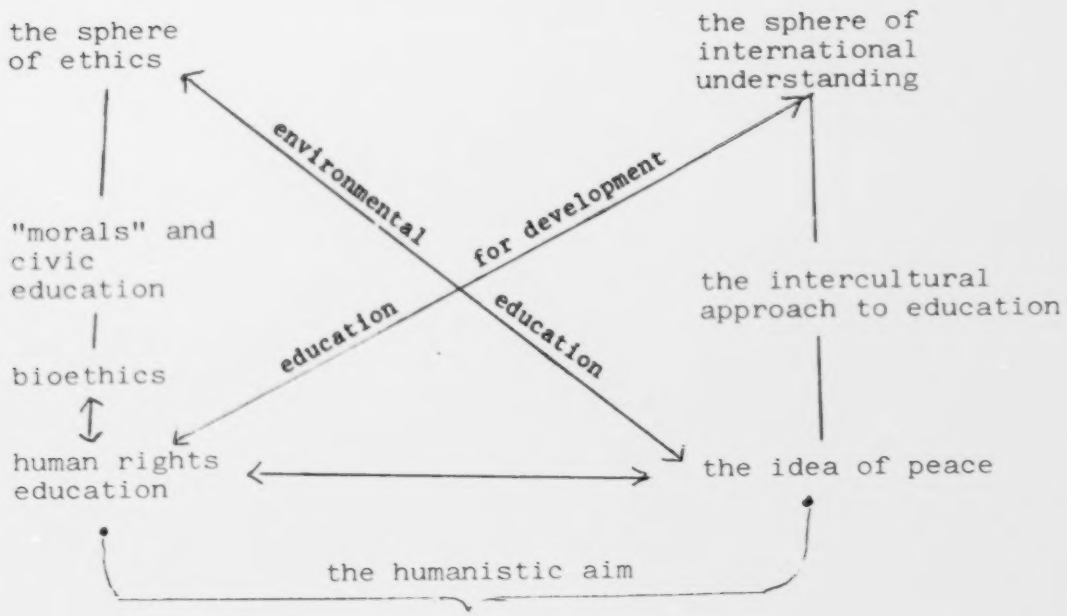
This humanistic aim is also, and most importantly, a universal one. The right to education, freedom of expression, the free movement of individuals and ideas, and freedom of association exist for everyone, not just an élite of any kind. 'Everyone' includes children and young people, boys and girls. Freedom and equality are the counterblast to racism and discrimination between the sexes, which are tending all too much to come to life again in today's world.

European culture is completely permeated by and impregnated with the ethical principles of respect for freedom and for the dignity of the individual, and the equality of all human beings.

The quest for a common core of European culture necessarily means (historically, since the century of the Enlightenment at least) connecting up with the ideas of human rights, universality, liberty and equality.

Establishing a worldwide humanistic education also means taking these same principles as a basis. Incorporating them and putting them into effect in education systems by giving children and young people scope and opportunity for expressing themselves freely, both orally and in writing, is to move closer to an ideal of peace, a concept of 'positive' peace which is achieved in and through rules of conduct which uphold the freedom and dignity of every individual.

We may attempt to sum up in diagrammatic form the conceptual network which assumes its full significance with the governing idea of peace and freedom. This diagram is a more complex and at the same time more synoptic version of the one already reproduced a few pages back and the general ideas expressed in this document.



To get this combination of ideas to flourish in schools throughout Europe, if not throughout the world, teachers will have to be very fully informed and trained on an international scale.

The organization of pan-European seminars and symposia on the pattern of those already staged by the Council of Europe is a priority requirement for international bodies. Only a greater number of intersectoral and pluridisciplinary meetings of teachers can meet the demand expressed in numerous UNESCO resolutions.

Exclusively national training is not enough since it cannot give sufficient impetus to the international understanding so rightly sought by UNESCO in education and in ethics and human rights.

Much has to be done to heighten teachers' awareness of the themes of education for peace and international understanding, human rights and fundamental freedoms, so as to encourage them to employ teaching approaches and methods conforming to the 1974 Recommendation. National circulars, however well-intentioned, are not enough. Nor are narrowly individual exchanges between teachers from different countries, however valuable they may be for those who take part in them. Internationally organized meetings, seminars and symposia can, however, fill this gap by making it possible to compare experiences and ideas and really internationalize and Europeanize the views of formal and informal education promoted by UNESCO.

This training of teachers and of those responsible for non-formal education could and should follow the model of the annual pan-European meetings of directors of educational research institutes organized by the Council of Europe. Not only that, but the proceedings of such meetings and the numerous papers and studies coming out of the research institutes in question, Council of Europe seminars and the intersectoral gatherings, congresses and symposia organized by the Education, Human Rights and Culture sectors of

UNESCO, should provide a continuing source of material for the activities and debates conducted during this international training of teachers.

The future of people and of humanity depends on the education and training capacity acquired by States, non-governmental organizations and international bodies, UNESCO first and foremost among them.

This, again, is an ethical issue. Better an education reaching out towards peace and international understanding, based on the inculcation of respect for human rights, than aggressive competition between peoples and individuals.

Francine Best
July 1990

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The above two documents are essential for an understanding of the present paper. Section II of the first document deals with the humanistic, cultural and international dimension of education.

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This text perfectly complements the present paper. The author's objective is similar to that of F. Best, namely to sum up the ideas which emerged from MINEDEUROPE and to react to the prospects opened up.

Beis, Gabriel. Pour une éducation aux valeurs éthiques. An annotated bibliography of UNESCO documentation, 1978-1985. Studies and Documents on Major Programme I: 3 (French only).

This bibliography may be considered an intrinsic part of the present one.

Other reports

The cultural content of education, in: Cultural Co-operation: Studies and Experiences (Joint Study No. 9). Paris, UNESCO, 1978.

Cultural development: some regional experiences. Paris, UNESCO, 1981. 477 pp. (English, Arabic, French, Spanish). Includes a bibliography.

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International Symposium on the Evolution of the Content of General Education over the Next Two Decades, Paris, 1980. Final report. 49 pp. (English; also in French). Includes a bibliography.

World Conference on Cultural Policies, Mexico City, 28 July-6 August 1982. pp. 1-4 (UNESCO News; 83) (same text in English, French).

Qualities required of education today to meet foreseeable demands in the twenty-first century. International Symposium and Round Table, Beijing 27 November-2 December 1989. Proceedings (UNESCO ED-89/CONF.810/5.)

High-level Seminar on Moral Education, Tokyo, 1978. Moral education in Asia: promotional strategies and evaluation techniques; report of a high-level seminar and a regional workshop. Bangkok, UNESCO Regional Office for Education in Asia and Oceania, 1979, 40 pp. (English).

Meeting of Experts on Genetics and Ethical Values, Noordwijkerhout, Netherlands, 1978. Final report. 12 July 1978. 13 pp. (English; also in French). Including bibliography. Netherlands. National Commission for UNESCO.

UNESCO International Seminar on Educational Action, Communication, Cultural Action, Sornetan, Switzerland, 1983. (Report). Illus. (English; also in French). Including bibliography. Jurassian Popular University (Switzerland). 1984. 85 pp.

Cultural pluralism and cultural identity: the experience of Canada, Finland and Yugoslavia. 1985. 223 p., illus., maps. (English; also in French). 'Final report of the UNESCO Joint Study on Cultural Development in Countries containing Different National and/or Ethnic Groups'. Including bibliography.

International Education in 12 countries: education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms through the teaching of ethical and humanistic values. Jyvaskyla, Finnish National Commission for UNESCO, 1987. 497 pp. (English). (European joint studies in education, No. 9). Including bibliography.

Rassekh, Shapour; Vaideanu, George The Contents of Education: a worldwide view of their development from the present to the year 2000. Paris, UNESCO, 1987. 311 pp. Illus. (English, French). Including bibliography.

Mehlinger, Howard D. The place of moral values in educational programmes; an in-depth study. May 1984, 212 pp. Illus. Including bibliography.

Colloquium on ethical values, modern humanism and education. Royaumont, France, 1986. In search of a wisdom for the world: the role of ethical values in education; Scheneider, Bertrand, Sept. 1987, 44 pp. Studies and documents on Major Programme I: 7 (English, French).

Articles

L'Ecole, l'éducation morale et les impératifs du monde contemporain. Vaideanu, George, 1979, in: International Review of Education, XXV, 1 (French; abstract in English, French, German). Including bibliography. UNESCO Institute for Education, Germany.

Ardoino, Jacques. Les avatars contemporains de la morale. 1980, pp. 121-133, in: International Review of Education, XXVI, 2. (French; abstract in English, French, German). Including bibliography. UNESCO Institute for Education, Germany.

Other documents and publications

Human rights: a compilation of international instruments, (4th rev. ed.). New York, United Nations, 1988. 416 pp. (English). (United Nations Document, ST/HR/1/Rev.3).

ABC Teaching human rights: Practical activities for primary and secondary schools. United Nations, New York, 1989. Centre for Human Rights, Geneva.

International Congress on the Teaching of Human Rights, Vienna, 1978. The teaching of human rights; working documents and recommendations. Paris, UNESCO, 1980. 259 pp. (English; also in French). 'Thirtieth anniversary of the Universal Declaration of Human Rights'.

International Conference on Education: recommendations, 1934-1977. 5th edition. Paris, UNESCO 1979. 430 pp. (English; also in French, Spanish).

Education for international co-operation and peace at the primary-school level. Lars Sundgren; Helena Gezelius; Sally Onesti. Paris, UNESCO, 1983. 138 pp., illus. (English; also in Arabic, French, Spanish). Including bibliography.

For reference

World directory of human rights teaching and research institutions. Paris, UNESCO; Oxford, Eng., Berg, 1988. 216 pp. (various texts in English, French, Spanish).

II. Publications of the Council of Europe

Mainly through its Cultural Co-operation Council, the Council of Europe has published a great deal of material dealing with the subject-matter of the present paper. Here is a selection:

1. Human rights education

Abdallah-Pretceille, M. Human rights education in pre-primary schools. 40th European Teachers' Seminar, Donaueschingen, Germany, June 1988. DECS/EGT (88) 31.

Heater, D. Human rights education in schools: concepts, attitudes and skills. DECS/EGT (84) 26.

Lyseight-Jones, P. Human rights education in primary schools. June 1985. DECS/EGT (84) 46.

Starkey, H. Symposium on Human Rights Education in Schools in Western Europe. Vienna, May 1983. DECS/EGT (84) 25.

_____. Teaching and learning about human rights in schools. European Teachers' Seminar, Livry-Gargan, France, May 1984. DECS/EGT (85) 17.

_____. Teaching and learning about human rights in the compulsory school. Birkerod, Denmark, October 1985. DECS/EGT (86) 91.

_____. Teaching and learning about human rights in secondary schools. Carcavelos, Portugal, December 1986. DECS/EGT (87) 20.

2. Education for peace and human rights

Lister, I. Teaching and learning about human rights, 1984. DECS/EGT (84) 27.

Selle-Hosbach, K. Human rights education and the teaching of social, civic and political education. European Teachers' Seminar No. 34, Donaueschingen, November 1986.

Stobart et al. Against bias and prejudice: the Council of Europe's work on history teaching and history textbooks. DECS/EGT (86) 42.

3. The intercultural approach to education

Bennatig, R. Les migrants en Europe. Council of Europe & Harmattan, Paris, 1988.

Alaluf, M. Culture of origin and migrant culture. Council of Europe.

Lithman, Y.G. For better or worse. 1985.

Perotti, A. La lutte contre l'intolérance et la xénophobie et l'action pour une société interculturelle dans les activités du CDCC du Conseil de l'Europe. Council of Europe, 1985.

Porcher, L. Final Report of Project Group 7: the education and cultural development of migrants. Council of Europe, 1986. The culture of immigrant populations and cultural policies. DECS/EGT (86) 34.

Rey, M. Migrant culture in a changing society: multi-cultural Europe in the year 2000. DECS/EGT (83) 10.

_____. Former les enseignants à l'éducation interculturelle? Council of Europe, 1986.

Skoog, B. CDCC Project No. 7; Colloquium on migrants and the media - from 'guest workers' to linguistic and cultural minorities. Cologne, December 1986. DECS/EGT (87) 2.

Van Den Berg-Eldering, L. Colloquium on Women and Migration. Strasbourg, November 1984, DECS/EGT (85) 28.

4. Miscellaneous

Osler, A. Development education in secondary schools. European Teachers' Seminar, Sintra, Portugal, January 1988. DECS/EGT (88) 34.

Similar Seminar, Bolu Abant, Turkey, September 1987. DECS/EGT (88) 7.

Committee of Experts for the Promotion of Education and Information in the Field of Human Rights: follow-up by the Governments of Member States to Resolution (78) 41 of the Committee of Ministers on Human Rights Teaching. Note by the General Secretariat. DG-ED (89) 8. June 1989.

Marie, J.B. Les Droits de l'Homme ou les choses de la vie démocratique. Council of Europe, 1985.

Direction des Droits de l'Homme: Droits de l'Homme en droit international; textes de base. Council of Europe, Strasbourg, 1985.

Best, F. A propos du film Fréquence 89: Droits de l'Homme. Livret pédagogique. DECS/EGT (90) 6.

List of films published in conjunction with the Council of Europe by the media library of the French community in Belgium: Droits de l'Homme, droits des peuples. 1989. ASBL, Brussels (in French only).

III. Publications of other organizations

Numerous NGOs, educational research centres and educational associations have published articles and research reports. It is impossible to list them all but the following books and journals are considered essential reading. Most of them contain bibliographies which readers of this paper will find useful.

Agostinho Dos Reis Monteiro. Human rights education and peace: facts and issues. Paper read to the 15th Conference of ATEE, Limerick, Eire, August 1990 (in Portuguese only).

Audigier, F. and Lagelée, G. Education aux Droits de l'Homme. Rapport de Recherche No. 13. 2nd ed., INRP, Paris, 1987. (29 Rue d'Ulm, 75005 Paris). Research aided by the Human Rights Division of UNESCO.

_____. Eduquer aux Droits de l'Homme. Coll. Rencontres Pédagogiques No. 27. 1989, INRP.

These two publications, which are essential reading for educators, include comprehensive and well-compiled French-language bibliographies.

The same authors have compiled a comprehensive and annotated bibliography: Pour une éducation aux Droits de l'Homme, CNDP, 2nd. ed. 1989, collection 'Références documentaires' No. 30.

Crinon, J. Lire les Droits de l'Homme. Paris, Magnard, 1989.

de Raymond, R. et al. Les enjeux des Droits de l'Homme. Paris, Editions Larousse, 1988.

Haarscher, G. Philosophie des Droits de l'Homme. Université de Bruxelles, 1987.

Lagelée, G. and Vergnaud, J.L. La conquête des Droits de l'Homme. Textes fondamentaux. Published under the aegis of the Ligue des Droits de l'Homme and the Fédération Française des Clubs de l'UNESCO. Ed. du Cherche Midi, Paris, 1988.

Lenoel, P. Moins de 18 ans: vos droits. Guide des droits des mineurs. Ed. Lieu Commun, 1987.

Institut de l'Enfance et de la Famille (IDEF, 1 rue de Coq Héron, Paris): numerous publications on the International Convention on the Rights of the Child.

Ricoeur, P. Introduction to the book published by UNESCO in 1988: The philosophical foundations of human rights.

_____. Soi-même comme un autre. Ed. du Seuil, Paris, 1990.

Periodicals

Unesco journals:

The UNESCO Courier

Prospects

Human Rights Teaching

Human Rights Newsletter (United Nations Centre for Human Rights, Geneva).

Various articles in:

Vers l'Education Nouvelle (Revue du CEMEA, Bd. de la Villette, Paris).

Revue de la Jeunesse au Plein Air (sur le droit aux vacances).

Hommes et Libertés (Revue de la Ligue Française des Droits de l'Homme).

Revue du CRDP de Créteil, France: Education et Management, No. 4, avril 1990; numéro spécial: la morale.

Ethical values, modern humanism and education: Royaumont Colloquium, 1987.